him—as the electrified ball is repelled as soon as it comes i
contact with the object which attracted it. Man is constraine I
to acknowledge God, and constrained to tremble before the God
whom he acknowledges. He would escape from God only to
feel that he is chained to him by bonds which he cannot break.
He would flee from God, but feels himself helpless as the charmed
bird with the eye of the serpent fixed upon it. He would go forth
like Cain from the presence of the Lord, but lie lias God's *murk*
upon him, and is still under his eye in all his wanderings. lie
would flee from the presence of God, like the rebellious prophet,
into a region of thought and feeling where the remembrance <>f
God can never trouble him ; but it i.s only to find jdmseif
brought back by restraints laid upon him. In his conduct to-
wards his God, there is prostration and yet rebellion; therein
assurance and yet there is terror. When lie refuses to wonsbip
God, it is from mingled pride* and alarm ; when lie worships
God, it is from the same feelings ; and the worship which ho
spontaneously pays is a strange mixture of presumption and
slavish fear.

Hence the vibrating movements of the world's religious his-
tory. Under this double influence, attractive and repulsive,
man's eccentric orbit is not so much like that of the planets,
with their equable motion and temperature, as like that of the
comets, now approaching, as it were, within the scorch ing beams
of the Central Heat and Light, and again driven away into the
utmost and coldest regions of space, and seeming as if they were
let loose from all central tuid restraining influence.

Under these influences, sometimes clashing, and at other times
•concurring, man acts in one or other of two ways ; and we urgt3
the circumstance us at once a proof and illustration of the truth
of the views now advanced. He concludes that God

in taking no notice of him, and he follows the benfc of his own inclinations; or, in the dread of punishment, he betakes himself to superstition and idle ceremonieR, to excruciating sacrifices and acts of will-worship, supposed by him to bo fitted to pacify an angry God. Some give themselves up to the one, and sonic to the other, of these impulses; some are'Saddiiccs, ami others are Pharisees; gome are Epicureans, and others are Stoics; some are Infidels, find others are Devotees. The majority of mankind flit between the two, between unbelief and superstition; now,